

The Beacon

JANUARY
1958

VOLUME XXXVI

Issued Ten Times a Year

NUMBER 10

Scorpio — The Supreme Test

The Tibetan

The Labours of Hercules

No. VIII Destroying the
Lernaean Hydra

Alice A. Bailey

The Pure Reason of the Soul

Colby Dorr Dam

The Many Facets of Art (*Excerpt*)

Brooks Atkinson

Esoteric Training and
Psychic Unfoldment

Kenneth Marsden

Non-Identification —

The Triumph in Scorpio

Dane Rudhyar

The Lords of the Ring

J. R. R. Tolkien

(*A Commentary by John Sinclair*)

Three Attributes of Modern Living

Helen Stelwagon

Creativeness — A Function of Life

Frances E. Sparkes

At the Full of the Moon (*Editorial*)

Anne Pierce

The Keystone of the Arch

Gail Dunnell

Let Our Life be a Prayer

Joseph Nicolosi

FOSTER BAILEY, EDITOR

ANNE PIERCE, ASSOCIATE EDITOR

32nd Floor, 11 WEST 42nd STREET, NEW YORK 36, N.Y., U.S.A.
and 38 BROADWATER DOWN, TUNBRIDGE WELLS, KENT, ENGLAND.

*Published by the Lucis Press Ltd., 38, Broadwater Down, Tunbridge Wells, England.
and obtainable from The Beacon Office at either of the above addresses.*

Price in U.S.A.: Two Dollars a Year

Single Copies, Twenty Cents.

Price in U.K.: 14s. 6d. a Year.

Single Copies, 1s. 6d.

Printed and made in Great Britain by Courler Co., Ltd., Tunbridge Wells, Kent, England.

116. *Scorpio—The Supreme Test*

The three great tests in Scorpio are in reality nine tests and hence the nine-headed Hydra or Serpent which is ever associated with Scorpio, and hence also the nature of the stupendous victory achieved by Hercules, the Sun-God, in this sign.

* * *

The darkness of the experience in Scorpio becomes illumination in Taurus for it must never be forgotten that where the pairs of opposites are concerned they gain and profit from each other, for there is a direct line of force and of contact between the two. This is a fact which is seldom recognized.

* * *

In Scorpio, the result of all the struggles carried forward during the seemingly endless pilgrimage around the Zodiac or wheel of life, is brought to a point of climax, again through the activity of Mars, which has not appeared actively in the intervening signs between Aries and Scorpio, as far as the reversed wheel is concerned. The disciple has now to demonstrate the strength, character and quality, which he has unfolded and developed within himself during his long pilgrimage. He started in Aries with Mars ruling, and the great war between the dualities which constitute the man, began. The pairs of opposites were thus brought into relation with each other. In Scorpio, with the same planet ruling his interior life, the war is on and in this case Mars rules not only the physical body but the entire form vehicle, which we call the personality in the three worlds. All aspects of the lower nature are involved in this crisis, for Mars is the esoteric ruler in Scorpio and the tests applied involve the form nature—gross and subtle, integrated and potent.

* * *

The keywords of this sign are significant and illuminating. Deception and triumph—control by Maya and control by the soul—conflict and peace—such are the hidden secrets of this sign and these are summed up for all disciples in the two keywords. Upon the ordinary wheel, whereon the soul is found, blind and apparently helpless, the Word goes forth in the following terms: "And the Word said, Let Maya flourish and let deception rule"; upon the reversed wheel the soul chants or sings the words: "Warrior I am, and from the battle I emerge triumphant."

The Tibetan

Esoteric Astrology (pp. 204, 210, 226.)

The Labours of Hercules

By
Alice A. Bailey

No. VIII. Destroying the Lernaean Hydra

(Scorpio, October 23-November 22)

The Myth*

The Great Presiding One, enrobed in radiant calm, said but a single word. The Teacher heard the golden command, and summoned Hercules, The Son of God who was also the son of man.

"The light now shines on Gate the Eighth," the Teacher said: "In ancient Argos a drought occurred. Amydone besought the aid of Neptune. He bade her strike a rock, and when she did, out-gushed three crystal streams — but soon a hydra made his dwelling there."

"Beside the River Amydone, the festering swamp of Lerna stands. Within this noisome bog the monstrous hydra lies, a plague upon the countryside. Nine heads this creature has, and one of them is immortal. Prepare to battle with this loathsome beast. Think not that common means will serve; destroy one head, two grow apace." Expectantly, Hercules waited.

"One word of counsel only I may give," the Teacher said. "We rise by kneeling; we conquer by surrendering; we gain by giving up. Go forth, O Son of God and son of man, and conquer." Through Gate the Eighth, then, Hercules passed.

The stagnant swamp of Lerna was a blot dismaying all who came within its confines. Its stench polluted all the atmosphere within a space of seven miles. When Hercules approached, he had to pause, for the smell alone well-nigh overcame him. The oozing quick-

* Beginning with Scorpio the statement of the myth will be written by Dr. Francis Merchant, as no further copy by the Tibetan was found among the papers of A.A.B. When in desperation the editor asked Dr. Merchant, "Could you ghost-write for the Tibetan?", he threw back his head and laughed saying, "I could try". He has used the best available material for the details of the story casting it in the iambic cadence of The Old Commentary. Our deep appreciation goes to him for this work as well as for the analysis of The Myth, based on "Esoteric Astrology". Other material by A.A.B. is used as before with some necessary condensations and rewriting. A.P.

sands were a hazard, and more than once Hercules quickly withdrew his foot lest he be sucked downward by the yielding earth.

At length he found the lair where dwelt the monstrous beast. Within a cavern of perpetual night, the hydra lay concealed. By day and night Hercules haunted the treacherous fen, awaiting a propitious time when the beast would sally forth. In vain he watched. The monster stayed within its fetid den.

Resorting to a stratagem, Hercules dipped his arrows in burning pitch, and rained them straight into the yawning cavern where dwelt the hideous beast. A stirring and commotion thereupon ensued.

The hydra, its nine angry heads breathing flame, emerged. Its scaly tail lashed furiously the water and the mud, spattering Hercules. Three fathoms high the monster stood, a thing of ugliness that looked as if it had been made of all the foulest thoughts conceived since time began.

The hydra sprang at Hercules and sought to coil about his feet. He stepped aside and dealt it such a crushing blow that one of its heads was immediately dissevered. No sooner had this horrid head fallen into the bog than two grew in its place. Again and again Hercules attacked the raging monster, but it grew stronger, not weaker, with each assault.

Then Hercules remembered that his Teacher had said, "We rise by kneeling." Casting aside his club, Hercules knelt, grasped the hydra with his bare hands, and raised it aloft. Suspended in mid-air, its strength diminished.

On his knees, then, he held the hydra high above him, that purifying air and light might have their due effect. The monster, strong in darkness and in sloughy mud, soon lost its power when the rays of the sun and the touch of the wind fell on it.

Convulsively it strove, a shudder passing through its loathsome frame. Fainter and fainter grew its struggles till the victory was won. The nine heads drooped, then with gasping mouths and glazing eyes fell limply forward — but only when they lifeless lay did Hercules perceive the mystic head that was immortal.

Then, Hercules cut off the hydra's one immortal head, and buried it, still fiercely hissing, beneath a rock.

Returning, Hercules stood before his Teacher. "The victory is won", the Teacher said. "The Light that shines at Gate the Eighth is now blended with your own."

Francis Merchant

Introduction

Again we find variations in the versions of the myth and we have no longer the myth statement by the Tibetan to guide us. The story that the ninth head was the immortal head seems ruled out by the Tibetan's plain statement that there were three times three, or nine tests. The version used by Francis Merchant in the myth seems more accurate, namely, that nine heads were destroyed and then the mystical, immortal head appeared. Further, the statement that this great head was "buried under a rock", gives ground for much pondering. Perhaps the use of the phrase, "*hidden* under the rock of the Will", is revealing. All versions state that it was so buried.

In some accounts it is stated that Hercules burned off the heads, and the Divine Fire would indeed be needed for this destruction. However, it is impossible to negate the powerful picture of the World Disciple in this supreme test, sinking to his knees in humility and raising the monster (all the accumulated evils, mistakes, failures of his long past) into the air of the Spirit, where by its very nature the Hydra could not live, and so drooped and died. The use of the fire, in the preliminary effort, still keeps that symbol in the picture.

While sex, under the test of at-one-ment of opposites and the double rulership of Mars, has its special place, the over-emphasis of this one facet is not sufficiently inclusive. All pairs of opposites are to be at-oned in this great sign, an advanced sign of the integrated, conscious disciple, not a sordid one of the unevolved man, as is often thought. Again one must read carefully and distinguish between people on the ordinary wheel and disciples on the reversed wheel. All of which is submitted for the pondering of the reader, not with authority.

A.P.

Psychological Analysis of the Myth

Hercules was told to find the nine-headed hydra that lived in a stench-drenched bog. This monster has its subjective counterpart. It dwells within the caverns of the mind. In the murk and mud of unlit mental recesses, it flourishes.

Deeply lodged within the subterranean regions of the subconscious, now quiescent and now bursting forth in tumultuous frenzy, the beast establishes permanent residence. Its existence is not easily discovered. A long time passes before the individual realises that he is nourishing and sustaining so fierce a creature. The burning arrows of flaming aspiration must be discharged before its presence is revealed.

Fighting so formidable a foe is indeed a heroic task for a son of man e'en tho he is also a Son of God. Lop off one head, and another grows in its place. Every time a low desire or thought is overcome, others take its place.

Hercules does three things: he recognises the existence of the hydra, searches patiently for it, and finally destroys it. Discrimination is needed to recognise its existence; patience, to discover its lair; humility, to bring slimy fragments of the subconscious to the surface, and expose them to the light of wisdom.

As long as Hercules fought in the bog, amid the mud, slime, and quicksand, he was unable to overcome the hydra. He had to raise the monster into the air, that is, translate his problem into another dimension, in order to solve it. In all humility, kneeling in the mud, he had to examine his dilemma in the light of wisdom, and in the elevated atmosphere of searching thought. From these considerations we may gather that the answers to many of our problems come only when a new focus of attention is achieved, a new perspective established.

108.
One of the hydra's heads is immortal, we are told. This would imply that every difficulty, however terrible it may appear to be, contains a jewel of great value. No attempt to dominate the lower nature and discover that jewel is ever futile.

The immortal head, dissevered from the hydra's body, is buried beneath a rock. This implies that the concentrated energy which created a problem still remains, purified, redirected, and increased after victory has been gained. Such power must then be rightly controlled and channelled. Beneath the rock of persistent will, the immortal head becomes a source of power.

The Nine Heads of the Hydra

The task assigned to Hercules had nine facets. Each head of the hydra represents one of the problems that beset the courageous

person who seeks to achieve mastery of himself. Three of these heads symbolize the appetites associated with sex, comfort, and money. The second triune group concerns the passions of fear, hatred, and desire for power. The last three heads represent the vices of the unilluminated mind: pride, separativeness, and cruelty. (See *Esoteric Astrology*, p. 205 et seq.)

The dimensions of the task which Hercules undertook are thus plainly apparent. He had to learn the art of transmuting the energies that so frequently precipitate human beings into catastrophic tragedies. The nine forces which have wrought unspeakable havoc among the sons of men since the beginning of time had to be re-directed and transmuted.

Men today are still striving to achieve what Hercules succeeded in accomplishing. Problems arising out of the misuse of the energy known as sex engage our attention on every hand. The love of comfort, luxury, and outer possessions still grows apace. The pursuit of money as an end instead of a means shrinks the lives of countless men and women. Thus, the task of destroying the first three heads continues to challenge the powers of mankind thousands of years after Hercules accomplished his extraordinary feat.

The three qualities of character that Hercules had to express were humility, courage, and discrimination — humility, to see his plight objectively, and recognise his shortcomings; courage, to attack the monster that lay coiled at the roots of his nature; discrimination, to discover a technique for dealing with his mortal foe.

Uncovering the cesspool of base desires and egotistic urges that fester in the subconscious nature has been the work of modern psychoanalysis. The latter technique brings the unsavoury data of repressed impulses to the surface, it is true, but often stops at that point. The individual realises that a monster lies concealed in the subterranean areas of consciousness, yet feels baffled and bewildered in trying to deal with this formidable enemy.

Hercules invokes a brighter light than that of the analysing mind. He seeks to raise his problem to a higher dimension, not stir endlessly in the slough of the subconscious. Endeavouring to see his dilemma in the light of that wisdom which we name the soul, he confronts it from a new angle of vision. By so doing, he breaks the hydra's grip, and eventually subdues the beast.

Fighting the Hydra: Modern Version

A consideration of the nine problems that confront the person in this day and age who seeks to slay the hydra, should shed light on the strange forces at work in that keg of explosive, the human mind.

1. *Sex.* Victorian prudishness and psychoanalytical prurience are both undesirable. Sex is an energy. It can be inhibited, unrestrainedly exercised, or sublimated. Repression or inhibition is no true solution; promiscuity coarsens life, and makes man a slave of a master passion. Sublimation involves the use of the energy of sex in creative endeavour.

The transmutation of human energies opens up a field of speculation and experiment. In physical science, the energy of motion can be transformed into electricity, and that of heat into movement. To what extent, then, can human energies be re-directed? First of all, the energy of matter — represented by food — is obviously used to produce that of motion. Can the impelling energy of the emotions analogously be re-channelled into the activity of thought? Can the energy of seething passions find expression as aspiration? Can the drives and compulsions of human nature be so transmuted that they become beneficent powers? Can the energy that produces thought be utilised as the power of synthesis that results in a sense of identification with all living things?

The experience of Hercules indicates that such possibilities exist, and that he who would subdue the hydra of the passions and the separative mind, must solve problems of this nature.

2. *Comfort.* An eternal sense of dissatisfaction spurs man to ever greater heights of achievement. Comfort often is a brake upon such striving. Clogged down with possessions and blunted by the beguiling sense of comfort, the spirit wilts and fades. The prisoner of comfort sinks back in apathy, forgetting the struggles and the trials that temper the keen blade of spiritual striving. The will to search, the impelling drive to solve the mystery in the acorn of life, is alien to the narcissistic inclination to make comfort a central motive in life.

3. *Money.* The accumulation of money is a master passion that lies behind the activities of people and nations. Ethical and human values are disregarded in the mad endeavour to gather power-conferring gold. Inevitably, choices are determined by

money considerations rather than by spiritual convictions or ethical principles. The urge to accumulate wealth is insatiable. No matter how much a person may have, he still avidly craves more.

A crippling effect of this form of mental distortion is self-centredness. The individual suffering from this affliction too often wishes to receive everything and to give nothing. The state of the universe is determined for him by what he succeeds in acquiring. He regards himself as a terminal point, and acknowledges no responsibility to confer on others the benefits he himself has received.

Are not intellectual riches and spiritual treasure aspects of wealth that should claim our efforts? They may be shared with all, and he who gives away all he has, finds himself richer than he was before. The urge to acquire material goods may some day be transmuted into the desire to amass knowledge and the will to acquire the jewels of the spirit.

4. *Fear.* In countless ways the phantoms of fear torment the sons of men. These illusory shapes perplex and frighten them, acting as shackles on their feet and a millstone around their necks. Many people cower cravenly when haunted by the harrowing fears of ridicule, failure, the unknown, old age, chance and death.

Can these fears be eliminated? The experience of Hercules suggests that they can be overcome by raising consciousness to a higher point of integration. When a person's life is refocussed about a higher purpose, the threatening shadows of fear are pressed back to the periphery of thought. As long as the indeterminate monsters of fear prowl in the twilight of the subconscious, they will have the power to blanch the cheek and turn the heart to ice.

A soldier, intent on defeating the enemy, risks life itself. A mother, snatching her child from danger, forgets her own fears. The motorist, hurtling down a highway at breakneck speed, jeopardises life and limb for the sake of adventure. These persons have focussed their attention above the point where fear is found. The spiritually-oriented individual has centred his thought at a level too rarefied for fear to reach.

5. *Hatred.* Hate is rooted in negation. It is the opposite of the desire for union. Raised to a higher dimension, hate is transmuted into the repudiation of all that is unreal. When hate is divested of all emotional content, it can become an energy that causes a man to reject the form for the sake of the life which animates it. Upon

the lower arc, it is assuredly destructive; upon the higher, when thoroughly purified, it may be seen as the obverse side of love.

6. *Desire for Power.* During the past few hundred years man has released the energy of power far more than that of love. The result is unbalance and disequilibrium. Power, when unrelated to love, is a corrupting force. Many tragedies in human relations result from the uncontrolled desire to dominate the lives of others, to prescribe and regulate their conduct. He who substitutes power considerations for ethical principles engenders perpetual strife. The high ideals that have served as beacons over the centuries — brotherhood, cooperation, idealism — glow dimly as long as power is the determining factor in society.

When transmuted, however, the will to power becomes the will to achieve and the will to sacrifice. The harsh, self-centred will is transformed into a distributing agent of beneficent gifts. Then, indeed, power serves love, and love glorifies power.

7. *Pride.* The walls built by pride incarcerate a man more securely than prison bars. Fastened by the heavy chains of self-exalting thoughts, he looks at other human beings with condescension. Thus he weakens the link that binds all men together in indissoluble brotherhood. Setting himself apart, he steps further and further beyond the circle of human sympathies.

Hercules falls to his knees as he struggles with the hydra, symbolizing in this posture the spirit of humility that must be attained. The exaltation of personality inclinations must be replaced by the expression of self-sacrificing tendencies.

8. *Separativeness.* The analytical mind divides and sub-divides, prizing the part above the whole. Greater emphasis is placed upon the indications of diversity than on the overarching fact of unity. Such fractional thinking militates against the impulse toward synthesis.

The separative attitude is more conscious of the differences between men than of the similarities; it conceives of religion as a series of antagonistic units rather than a single expression of spiritual impulse; the opposition of classes in society it considers more important than the common humanity that makes men brothers; it views the earth as a series of disparate nations rather than one world.

Hercules had to see the hydra as one monster, not a beast with nine different heads. As long as he sought to dis sever the heads,

one by one he remained unsuccessful. When he finally dealt with it as a unit, he gained the victory.

2. 9. *Cruelty*. The satisfaction men experience in hurting others is a testimony to the existence of evil tendencies that corrode the mind. Delight in causing suffering to our fellow men is a disease. This ugly head of the hydra must be destroyed once and for all before a man can declare himself humanised. Yet, modern life offers many examples of brutality and wanton cruelty. In many families sensitive children are taunted, ridiculed and disparaged by those who refuse to take the trouble to understand them; husbands and wives are daily proclaiming to the world in divorce appeals that they are victims of mental torture; the courts and hospitals produce cumulative evidence of the irrational pleasure which human beings take in tormenting each other. "We do it for thrills" said a teenage gangster lately, "not for money".

When this monster cruelty is held high in the air in the light of reason and compassion, it loses its power. The task of translating the energy of cruelty into that of active compassion still remains. In two tests Hercules "killed" when he should have loved, but in Scorpio he achieved this transformation, rooting out of his own nature a tendency which would have crippled him in every future undertaking.

Such is the achievement of Hercules, psychologically speaking, in this labour. He has admitted light into the dark recesses of the subconscious, grappled with the monstrous forces that wallow in subliminal slime, and has overcome the enemies of his own household. A cleansing process has taken place, and Hercules is now ready to embark upon the next labour in which he will have to demonstrate his ability to control the powers and potencies of the mind.

F.M.

Applications to Life

(Condensation of lecture by A.A.B.)

Scorpio is the labour that from certain angles has engrossed us and will engross us for a long time, because unlike Hercules we have not triumphed over the Hydra. Most of us are occupied with the futile methods first employed by him in this test.

This primarily is humanity's problem but individually we are so profoundly concerned with our own evolution that we forget the

larger view. If ever we are going to climb the mountain-top in Capricorn we must lose sight of the personality and begin to function as souls.

In my highest moments I know theoretically what my attitude and actions should be but I go muddling along. Why? Because of a fundamental law that everything in nature evolves sequentially, step by step, line upon line, precept upon precept. It might be a devastating experience if I so quickly cleared up my personality that the whole force of my soul could pour in. I would be swept off my feet by the power and light, the omniscience and omnipotence of my soul. I would not know what to do with what I had. That does not mean that all I have to do is to sit back and let the law work, rest on my oars and evolution will carry me along until sometime I achieve. It does mean that at this time I am on the battlefield Kurukshetra and I am going to deal with this Hydra in Scorpio for it is this labour which is engrossing humanity today.

The true Scorpio test never takes place until you are coordinated, until your mind, emotional nature and physical nature are functioning as a unit. Then the man passes into Scorpio where his equilibrium is upset and desire seems rampant and he thought he had got rid of it. He is fluidic and he thought he was balanced. The mind which he was quite sure was beginning to control his personality does not seem to function, and as you study Hercules you see yourself.

Remember there are three things the disciple has to do in Scorpio. He has to demonstrate, not to the Hierarchy, not to the onlooker, but to himself that he has overcome the great illusion, that matter, form, cannot hold him any longer. Hercules has to demonstrate to himself that form is simply a channel of expression whereby he contacts a great field of divine manifestation. From some books on religion you might come to the conclusion that form, emotion, and mind are all evil, undesirable things to be got rid of. To my mind it is fundamental to grasp the thought that if you get rid of physical form you have no means of contacting one divine expression because God is in my fellow man, in this physical, tangible world in which I live, and if I have no form, none of my five senses, I shut off from myself God in one form. The personality is not to be killed, not be stamped out; it is to be recognised as a triple channel of expression for three divine aspects. All depends upon whether we use that triple personality for selfish or divine ends. The great illusion is the utilisation of that personality for

selfish ends. To sum up the whole story, in the sign Scorpio the SELF is determined to kill the little self in order to teach it the meaning of resurrection.

What is Death?

There are three death signs in the Zodiac — three great deaths take place as we progress around the field of life. In Cancer, you have the death of the elemental being (namely man) in order that the human being can come into existence. Right through the Zodiac you can always say: Here is death in order that . . . !

Always death is an entrance into a fuller life, fuller experience, fuller realisation and scope. It is the death of the personality in order that the soul may take over the personality and express life through it. In Pisces we have the crucifixion, the death of a world saviour because he has perfectly fulfilled his function.

Death in astrology may mean many things. Perhaps it may mean that you are going to die — that is one interpretation. Perhaps you are going to die to an old emotion. It has passed away — “death”. Some crystallized long-held ideas, dogmas, that have governed your activities until now have simply come to an end and you wonder how you could have possibly thought as you did. That line of thought has died. It is valuable to get the big picture and learn to interpret it in the various aspects of the personality. 114

Scorpio, The Sign of Magic

Magic does not mean doing curious things — true magic is the expression of the soul through the medium of the form. Black magic is the use of form in order to gain what you want for the form. Black magic is pure unadulterated selfishness. White magic is use of the soul for purposes of human uplift, utilising the personality. Why is Scorpio the sign of magic? An ancient book says: “Virgo is the witch, she prepares the ingredients which are weighed in the balances in Libra, and in Scorpio the magical work is carried forward”. In terms of the aspirant this means that in Virgo I discovered the Christ in myself, that down the ages my form nature has nurtured a Christ; in Libra I fluctuate between the pairs of opposites, form and the Christ nature, until I achieve balance and the Christ and matter are in a stage of equilibrium. In Scorpio I am tested as to which will triumph, the form or the Christ, the higher Self or the lower self, the real or the unreal, the true or the illusion. That is the underlying story of Scorpio.

The Constellations and the Stars

Taurus, which is the opposite of Scorpio, is the sign of desire expressed predominantly on the physical plane as sex. At the heart of Scorpio we find Antares, one of the four royal stars, a red star. Red is the colour of desire and this is the reddest star in the heavens; it symbolises that red of desire that underlies every manifestation of divine life.

In Gemini, in the gathering of the golden apples, Hercules also wrestled with Antares. Here again in Scorpio we are up against the red star. Why? Because the problem of humanity in this great Solar system of ours is that of the attraction between the opposites (meaning desire). Always there is duality, that which is desired and the one who desires. Aquila, the eagle, is interchangeable with Scorpio. The eagle has much to do with the United States and the arrow of Sagittarius, the next sign, is also dominant in the seal of the United States. Aquila, the eagle, is the bird out of time and space and as Hercules struggles with the Hydra he looks up, sees the eagle and is reminded that he has come forth into incarnation and will fly back from whence he came.

There are three constellations connected with this sign which are tremendously interesting. First, there is Serpens, the serpent of illusion, the serpent you meet in Genesis, that deluded Eve. The second one is Ophiuchus, the man who wrestles with the serpent. The ancient Zodiac portrays the serpent in the hands of this man. He seizes it with both hands and treads on its heart, which is the red star of desire. As he does this, he looks towards the constellation that we saw in Libra, the Crown. So we have personality, symbolized by Ophiuchus, struggling with the serpent of illusion, with the crown held before him, toward which he aspires. 115

The third constellation is called Hercules and portrays the aspirant looking not at the crown but at the eagle, Aquila. Personality looks at the crown but says I am having such a difficult time, my environment is against me, my home conditions are difficult, but I will get a crown some day. Hercules, the disciple, is not concerned about the crown, he is looking at the eagle, the spirit aspect. He is occupied with that marvellous symbol of light emerging, which makes all victory possible.

Keep your eye on the eagle; call down fire; do not look at the ground; be centred in divinity.

A.A.B.

The Pure Reason of the Soul

By
Colby Dorr Dam

The Path of Discipleship reveals progressively the wide differences in meaning, motive and attitude that separate the human qualities of personality from the universal qualities of the soul. The words are the same; we have as yet, no universal language, of the spirit. Yet the difference between personal and spiritual love or intelligence is wider than that which separates the higher animals from man. The mastery of these qualitative differences between personality and soul must be achieved before the disciple can approach initiation. Herein lies the substance of mediation between the Hierarchy and mankind.

This mediation requires a conscious awareness of our inner relationship to all the lives which underlie the visible forms that comprise our planet—mineral, vegetable, animal and human. Relationship generates universal quality; quality establishes meaning; and meaning determines purpose.

The purpose of mediation among the New Group of World Servers is precisely to restore to mankind the lost meaning of its existence. The human world today is surfeited with facts but desperately short of meaning. Among the thinking minority in every nation are thousands sufficiently advanced in evolution so that neither the instincts, the emotions nor the intellect can provide a valid reason for living. Only the soul can do that.

Within the glammers and illusions of personal existence, the soul projects itself in and through hundreds of human qualities in man, as distinct from the animal. The purpose of the soul in human evolution is to focus the sense of identity in the subject, which is quality, instead of the object, which is appearance of the outer forms. This is the reason why the Tibetan's *Treatise on the Seven Rays* describes in detail the central part played by the human qualities in our planetary evolution.

The qualities of the soul represent the Second Aspect of the Trinity. We may call them (as the Tibetan does), life, quality, appearance; Father, Son, and Holy Ghost; Brahma, Vishnu, Shiva; Spirit, soul, body. The words do not matter; but there is no escape for man from the immense Realities which underlie them.

This reality is the indescribable domain of the soul on its own high level. In this domain, the hosts of lives which comprise our Planetary Scheme are known directly in their fiery states of being and apart from any "clothing" they may "wear" when "dressed" for incarnation. Here, outside time, form and place, there is no separation; all is related, interrelated, integrated into a majestic and comprehensive harmony. Here the little, diverse human qualities are transfigured, expanded and synthesized into planetary attributes and faculties for which we have no language. Here are found the heavenly radiance, power, love, joy, freedom and peace proclaimed through the centuries by the sages, prophets, mystics, poets and philosophers.

"Let the plan of love and light work out." Such indeed is the beautiful order of the soul which rules, with ultimate power, the slow, tortuous evolution of our little planet in space, with all its component lives, in and out of incarnation. The transcendent relativity of this Fiery Order to all that happens on earth must be engraved in the disciple's mind and heart so that he is constantly aware of it. Otherwise the subtle, delicate rhythm of the soul is broken and we revert instantly to all the petty, narrow limitations of personal existence. Is not this what we mean by alignment of personality and soul?

Here again, using words with inferences that are merely human, we face the limitations of our qualitative language. Therefore, through creative imagination we must expand the word-meanings as best we can from personal to planetary dimensions. The impact of this expansion of the meaning of human life and destiny is powerful and lasting. Once they are clearly registered in the centers of the human organism, the true qualities of the soul are irresistible. Covering vast cycles of planetary evolution, they synthesize the meaning, purpose and goal of the whole range of divine manifestation from the atom to the Christ.

We may well ask this question: "In the light of these immense perspectives what does the soul really mean by such words as joy, freedom, power, love, intelligence, beauty, compassion and understanding?"

Let us take the quality of vision as an example. The soul, which synthesizes human experience, has the power to "see" the mental and emotional life of mankind, which eventually induces mental clairvoyance. The soul can also "see" the inner lives in the kingdoms of nature and the etheric essences which shape the atoms into

the incarnated forms of existence. This subtle vision reveals also the qualities of the soul which identify mankind both with the Hierarchy and the inner lives of the lower kingdoms.

Through this vision the disciple begins to discover himself as a planetary creature and realizes he could not exist for a second apart from the whole Planetary Scheme. He becomes conscious in the domain of universal quality as the average man is conscious in the world of physical appearances. He can then see the illusions and glammers of personal existence. He can see the duality of human nature in which the quality aspects are either asleep, or personal, or at best intuitive, while the appearance aspects (the objective mind and lower nature) are wide awake.

As the senses separate facts in the world of appearances so does love unite qualities in the world of the soul. The true disciple is "in love" with all of life and therefore becomes universally creative. This means the fusion of soul and personality when all appearances become impregnated with transcendent meaning. "Let the soul control the outer form and life and all events and bring to light the love that underlies the happenings of the time."

Already the soul is beginning to register *mentally* among many of the New Group of World Servers. Among millions of creative specialists and people of goodwill the soul reflects itself *intuitively* through love, idealism, aspiration and the emotional aspects of human qualities. This expression, which has not yet reached the mind, is largely formless and inarticulate. Thus social, religious, educational and humanitarian groups are, for the time being, at a disadvantage when in competition, as they are, with the hard logic of the communists, materialists, nationalists and objective thinkers of every type. However, the fact remains that neither the idealists nor the materialists find an outlet from the blind alley of fear, frustration, tension and greed in which humanity is caught.

Before the soul can "control the outer form" our creative thinkers in every field of human relations must turn their attention from the physical to the whole subtle world of human consciousness. They will need to devote to human qualities and values the same careful research and documentation which the scientists have given to the physical atom.

It is the privilege and opportunity of the New Group of World Servers, through, teaching, writing and example, to lead our creative

thinkers into the wider social consciousness of the Aquarian Age. Neither the materialists nor the idealists have the subtle vision which can apply to human affairs the pure reason of the soul. Therefore the qualitative factor in personality, which gives meaning to experience, appears to us to be without reason or purpose.

For the soul, the love of reason and the reason for love are identical. Herein lies the great and beautiful objective of the New Group of World Servers—to project the light of order, reason and intelligence into those subtle areas of human qualities and values where contact with the soul is possible.

As materialism surrenders to idealism, so is idealism destined to surrender to that universal inner vision which lights up the whole nature, meaning and destiny of human consciousness. “Let Light stream forth into the minds of men.”

When we can see, hear and touch the dual consciousness of mankind we are in a position to lead, lift, inspire and regenerate human thought and feeling. The condition of mankind derives from spiritual ignorance: from the fact that people do not know what their consciousness is, how it operates, where it is going or how it will arrive. We call this human state the world where past and future meet and merge in the present. It is a mixture—part animal, part human. When this mixture is really known and understood (as we understand a house or automobile), human consciousness will be illumined in a blaze of light which is “not of this world.” The splendor of heaven will then be all around and within us. Every flower and brook and tree will be bathed in a supernal light. The Path to Christ will be an open road. Thus the work of the New Group of World Servers is to teach intelligent, loving people what human consciousness really is and how it is related to the soul. “Let your Light so shine before men—.”

Cease not to think of the Universe as one living Being, possessed of a single substance and a single Soul; and how all things trace back to its single sentence; and how it does all things by a single impulse; and how all existing things are joint causes of all things that come into existence; and how intertwined in the fabric is the thread and how closely woven the web.

Marcus Aurelius

The Many Facets of Art (Excerpt)

By
Brooks Atkinson

What is art? Let us begin with a few random definitions.

"Art lies in nature, and he who can wrest it from her possesses art."—Albrecht Durer.

"A work of art is an abstract and epitome of the world . . . an expression of nature in miniature."—R. W. Emerson.

"Art is the expression of man's joy in his work."—William Morris.

"Art is not a pastime but a priesthood."—Jean Cocteau.

* * *

Soma Morgenstern, the novelist, takes a long step further. Art is an imitation of God, he says. For the artist creates a world in his own image. Out of the clutter and confusion of the workaday world, which deadens our senses, the artist erects a spire of meaning that puts the details in perspective. He imposes his will on a fragmented civilization that seems to have no meaning.

* * *

The worlds of art are bewilderingly unlike. The tragic world of Sophocles, the tender, reverent world of Michaelangelo, the gamy world of Chaucer, Shakespeare's vast world of intelligence and sensibility, the satirical world of Moliere, the human world of Dickens, the mad world of Van Gogh and the luminous world of Manet, the noble world of Beethoven and the nervous world of Stravinsky, the electric world of Shaw, the dark world of O'Neill, the gusty world of O'Casey—these are some of the worlds available.

In comparison with the universe, they are small and incomplete. Since they differ in derivation and conclusion, it is obvious that none of them represents ultimate wisdom. They are merely peeks at immortality. They are the wild surmises of mortal men. Against the world that God created in His own image, the worlds the artists create in their images are infinitesimal and experimental.

* * *

Even the sovereign artists do not carry us far on this endless mission of fathoming the final secret. But they have more insight than most people. Using the material that we all deal with in our daily lives, using nature and the instruments of expression that have been shaped out of nature, using the knowledge that men have acquired and the passion for truth that enlightened men always have, the artists create their own kinds of order and their own kinds of beauty. They lay down their own avenues of direction that lead us out of the dullness and the apparent futility of existence into worlds of sound, movement, thought and meaning. They open doors and windows and let out the staleness of the day's routine. They propose answers to the eternal questions: Who are we, where are we and why?

* * *

All the arts ignore this fundamental mission of art most of the time; most artists may be unaware of it. The theatre, for instance, is intrinsically an entertainment business. Full of the common joy, it utters some, like John Donne, and it is forever dancing, singing and clowning. A creature very much of this world, it does not look beyond the gross of Saturday night.

But the theatre goes on through all recorded time (for more than 4,000 years at least) because in every generation a few dramatists ask themselves the eternal questions and write their answers in fire and wonder. At the time they do not think of themselves as prophets. They are doing a particular job for a particular occasion. But now that we can look back on the rituals, records and plays that have not perished, we can see how one leads to the next in a comprehensible order, mirroring the changing mind of the human race.

External conditions influence the theatre, but nothing stops it. For, like music and the dance, it is a fundamental part of the human organism that has an instinct for survival and for increasing the range of its knowledge and power. In a small book, "Man in His Theatre," to be published in a fortnight by the University of North Carolina Press, Samuel Selden traces the impulse of drama back to the protozoa. The theatre has a long history and a long future. In essence it is one of the arts that endure "For the glory of God and a pleasant recreation," as Bach said of music.

New York Times, Sept. 8, 1957.

Esoteric Training and Psychic Unfoldment

By
Kenneth Marsden

There are many present day esoteric students who, prior to their coming to know something of the nature of the soul and its mechanism through practical experimental work, have spent many years as "seekers". During the "seeker" period there will have been a climb through various grades of mystical teachings and levels of pseudo-occultism. No doubt the speed of transition through this phase is determined by whether one is merely recapitulating previous gains in old-learning awareness, or whether one has actually already reached the point at which previous life-cycle strivings terminated, and then the much slower process of new-learning is underway.

In either case, entrance on to the Path of the New Approach inevitably involves not only the requirement of making a start with tangible experimental work upon oneself—this has always been necessary—but also now, a wide viewing of the planetary group possibilities.

In examining the development of spiritual power both in relation to self-realisation and in its application to world extension projects, the seizing of power—its containing, holding and channelling—is often delayed on account of amassed illusory preconceptions as to the operations of soul personality dynamics. The operations of the soul in its mechanism has so often in the past been written about and described in detail, and as we read or hear about these operations, we lose sight of the fact that we are learning usually at many removes from the time-place-circumstance in which these observations were originally presented. Therefore the tendency is to build up a detailed thoughtform of "what is", but which in reality, for us, certainly isn't. What should be an hypothesis becomes an engrossing illusion.

The consequence of this self-generated, outpictured vision of psychic configurations and subjective patterns which really do not obtain in *our* lives, but exist only as theory, is quite simply that we can seek for power and psychic experience for a long time without realising that it is quite close. This delayed action in perception is a good safeguard, for it means that we will have developed much of the preliminary groundwork before we do learn of the immediacy of power. On the other hand, the emergence into light can be over-

delayed, and in failing to realise possibilities, the Ashramic fringe-work, planetary reconstruction is left without what could be our valuable conscious co-operation.

The awareness of power at hand may come Satori*-like in flashes, or it may seep into the consciousness unnoticed as the growth of grass. Were one cloistered in a monastery or sanctum in the old days, this transformation or revolution in outlook would in all probability make no difference in the routine and established rhythm of living. Only the increased potential in auric efflorescence would be noticed by those who could read in the emanations, the five-pointed star of highest tension.

In this Age, most of the old classic descriptions which relate to unfolding psychic powers, will not exactly fit. Even Patanjali can only give us one half of the picture. The Sutras are rather like a text book on surgery which in detail describes the technique of an operation but which is of little help in the necessary and unavoidable procedure of dealing with the life adaptations of various patients.

Most of the esotericists who attain to soul power awareness, are already enmeshed in an extremely active and exacting pressure life, and any fundamental change in attitude must mean, not a retirement into the false Samadhi of occult quietism, but in all probability an acceleration in the tensivity of living and at least in a remarkable leavening of existing circumstances. It seems that for the sake of Humanity, poised on the brink of a Great Step, this is a good thing to aim for.

It is quite possible that the emerging Yoga of Synthesis will never come to be formally codified because the patterns of possible Three World craftsmanship are multitudinous and involve individual and collective participating responsibility. No text book or oral instructions can tell us what we *have* to do. The line of duty is one of conscious choice which emerges from the experiences of realising power on the one hand and of sensitive looking wide over the arena of community living on the other. *Our comeasurement and conscious participation in the Work, is the fusing catalyst.*

This is the Law of Three employed in the magical work of the soul. Christ himself gave a concise formula for this mode of construction—the Law extended to humanity—when he said “Greater Love hath no man than this, that he *lay down his life for his friend.*”

* A Zen term expressing sudden illumination.

It has been said that so great is the world need at this time, that esotericists should approach the Work as primitive men did *in search for power*, though we can appreciate that the drive for the co-worker would come from an awareness of "Plan" requirements. One cannot for instance, meditate upon the regeneration of money without eventually becoming aware that one reason for lack of adequate finances for the Great Service is that esotericists themselves seldom seek to exercise the initiative required to develop the raising and uses of money in a definite practical way, through tangible schemes. The spiritual drive of necessity has sooner or later to outweigh and replace the primitive, selfish drive.

The outstanding feature of power systems is that they always operate best, and are designed to work *when on load*, when the motor is connected adequately with the source of supply and to the machinery which it is driving. The life of the disciple can work like a mill-race if there is an open conduit—a "free power and pure working", as a Quaker once put it.

The symptoms of power congestion or depletion are very similar, but we invariably assume that we are depleted when in fact, we are not really working "on-load" at all. We are usually capable of far more work than we ever actually attempt, and in running at half-cock, fail to operate with the dynamic of tension which comes when we "pull all the stops out". From this we might deduce that the first principle of adequate power working is to place ourselves on-load and gear up for the Work. Unlike man-made engines, the personality mechanism improves progressively with the unfolding need for a more serviceable and capable instrument.

According to the tenets of Raja Yoga, the following of the basic rules and observances, and the practice of meditation, are intended to lead eventually to a condition in which the three world personality becomes lighted and empowered by soul energy to which the instrument has become joined in a relatively permanent degree—the state of *Sanyama*.*

Up to even only a few decades ago, when this node in self-realisation had been attained, there was little else to be done except press on with the subjective penetration and serve in a passive manner as a sort of window through which the Light of the soul

* *When concentration, meditation and contemplation form one sequential act, then is sanyama achieved.*" Book III Yoga Sutras of Patanjali (*Light of the Soul*).

may pour and reach a localised group of contacts which may or may not respond to the irradiation. Active service-work by Spiritual-injection invariably would have led to serious persecution and misunderstanding. At the time when the seed of the Wisdom Teachings was rather to be shielded and nurtured in darkness, desperate extension work was unwise and against the course of Plan.

Conditions at this point in time, are vastly different. One could truly say that now a *New Sanyama* is both possible and permissible. Owing to the tremendous impact of planetary experience over the past few years, plus new incoming Systemic and Cosmic radiations, the human group is largely open for the field work of new constructions. The Lighted Chalice of the Server can be wielded in the outpouring position of Aquarian Sanyama.

That the disciple may become a co-worker craftsman in the New Group of World Servers is the aim of all true esoteric schools and training groups.

The final decision as to what the future of a society shall be depends not on how near its organisation is to perfection, but on the degrees of worthiness in its individual members. The most important, and yet the least easily determinable element in history is the series of unobtrusive general changes which take place in the individual dispositions of the many. These are what precede and cause the happenings, and this is why it is so difficult to understand thoroughly the men and the events of past times. The character and worth of individuals among the mass and the way they work themselves into membership of the whole body, receiving influences from it and giving others back, we can even today only partially and uncertainly understand . . . A New public opinion must be created privately and unobtrusively. The existing one is maintained by the Press, by propaganda, by organisation, and by financial and other influences which are at its disposal. This unnatural way of spreading ideas must be opposed by the natural one, which goes from man to man and relies solely on the truth of the thoughts and the hearer's receptiveness for new truth . . . Will the man of today have strength to carry out what the spirit demands from him?

Albert Schweitzer

Non-Identification— The Triumph in Scorpio

A moment comes in every life when the individual passionately yearns to become identified with the beloved, and with the togetherness that grows out of steady relationship and sustained group-feeling. Having perceived the ideal of comradeship glowing in the sky of social living, having accepted the unknown that is beyond the landscaped gardens of the self, its adventures and its promises, the human mind has become opened to the mighty winds that blow from the oceanic expanse of the unconscious. Above, is the soul and its great dreams; below the generic wholeness of humanity—the sky and sea, ecstatic images and tidal strength prolific with evolving lives. The mind has caught the fever of immensity. The contagious fervour of unity whirls through the safety devices which insulated the precious mechanisms of the ego from the electric potentials of love. The one desire is now to be more than one is by being different from what one is. To lose one's insularity and to blend with others; to give one's mind away in betrothal to the whole; and to merge in the unity of souls; to forego one's dreams and to flame forth with the vision of a Host—these are symptoms of identification that seize every individual in the wake of some crucial metamorphosis. . . .

At the level of personal being we know this process of at-onement as love; identification is of psychic and mental substance. The self is absorbed into the relationship. . . .

In Jesus we see identification; in Christ, the spiritual power of non-identification. This is what is really meant psychologically, by the double appellation, "son of man" and "Son of God". God can only be reached through Man and through unreserved identification with human destiny. But he can only reach God who remains established in his own spiritual Identity, even while being burnt in the fire of his identification with humanity. In this achievement the magic of the ideal Scorpio is fulfilled in perfection.

Dane Rudhyar
Gifts of the Spirit (p. 82 et seq.)

The Undying Soul of Myths

The Lords of the Ring

By

J. R. R. Tolkien

Vol. 1, 423 pages, The Fellowship of the Ring. Vol. 2, 352 pages, The Two Towers. Vol. 3, 416 pages, The Return of the Ring. Published by George Allen & Unwin, England, price £3 3s.; Houghton Mifflin Co., Boston, Mass., U.S.A. \$15. (\$5. each volume).

"Upon the very Eve of Midsummer, when the sky was blue as sapphire and white stars opened in the East, but the West was still golden, and the air was cool and fragrant, the riders came down the North-way to the gates of Minas Tirith."

Out of the ancient past countless threads of legend are blended in this noble tale, and having been made whole by the creative fire of imagination, they pass with glory into the New Age. Here is a great rich feast for the Anglo-Saxon mind; it is as though one met suddenly the dear forgotten creatures of childhood fairytale, the chivalrous heroes of myth and the shadows of dark history, and discovered that they had all grown to independent adulthood while one was busy with the issues of one's private world. Now they call upon us to witness their Armageddon so that they, upon the subtle planes of "Middle-Earth," may resolve old issues and pass with us into the New Age—under the jurisdiction of the King.

It has been said of the novels of Dostoevsky that they can be read at three levels. There is the narrative, the action of the story. Then flowing through it is the swift interplay of psychic relationship, the thought and feeling demonstrating between the characters. And behind both, intangible but strangely evident, is a certain metaphysical purpose, a partially revealed pattern greater than all that shows upon the surface of the tale. This remark could also be applied to "The Lords of the Ring," whether or not it was the author's intention. There is the swift adventure, which beautifully described, can compel the reader who has been captured by it, on from page to page. There is an atmosphere which wells forth from the books and transports one to the very edge of the abomination of Shelob's Lair or lifts one into the clear golden air of enchanted Lothlórien and holds one safe and vibrant in the all-embracing

sight of the Lady Galadriel. And behind all, the mystery, personified perhaps in the wizard Gandalf who guides the Fellowship.

One must ride in tune with these books to partake of their life; their influence has to be accepted whole-heartedly or not at all. However, the occult student who takes up their challenge will find much to stir his heart. The tragedy of the member of the Council of the Wise who walking in separation, falls from his high estate. The glory of the King of the Rohirrim who freed from the prison of imaginary ills rides with his host into the battle. The great alliance between man and the Elven folk—only casually in the appendix is Elrond the great Elf-Lord mentioned as a master of the ancient wisdom. The shepherds of the Trees who lend their aid in the great fight. And the comfortable hobbits—the halflings, the little ones who love their country Shire and have small truck with the ways of magic and the greater world, and yet who from their midst must provide those who will bear the burden of the Ring of Power and bring to naught the evil will of the Dark Eye, through the inherent soundness of their hearts.

A breath of the atmosphere of this magical saga, can be caught in the following verse, which is a summation of the essence of the story.

Three Rings for the Elven-kings under the sky,
Seven for the Dwarf-lords in their hall of stone,
Nine for Mortal Men doomed to die,
One for the Dark Lord on his dark throne
In the Land of Mordor where the Shadows lie.
One Ring to rule them all, One Ring to find them,
One Ring to bring them all and in the darkness bind them
In the Land of Mordor where the Shadows lie.

This is the story of the Ring of Power, created by the Dark Lord so that he might bind the world to his will, and of the great alliance of those who denied his will and strove together to un-make the Ring.

A Commentary by John Sinclair.



Three Attributes of Modern Living

By
Helen Stelwagon

People everywhere recognize that the chaotic condition of the modern world is due to national forces (representing either freedom or totalitarianism) impinging on each other in a struggle for supremacy—a struggle out of which there is hope of emerging through the establishing of right human relations. The individual, who is not a key figure in this world struggle, wonders what he can do to aid in this promotion of harmonious relationship.

Psychologists have discovered that a similar battle of relationships exists in the life of each individual until such time as he has consciously taken himself in hand and integrated the various aspects of himself—mental, emotional and vital-physical—into a coordinated and purposeful self-directed unit. It is through the individual solution of conflicting relationships within himself that he can really begin to be effective in helping with the larger world problem of right relationships in his family, community, nation and the world.

Unfortunately, many of us are so immersed in the "tools" of ourselves that we do not realize that we have the power to control and use them for a chosen purpose and objective. These "tools" are the two aspects of mind and feeling, which, through their resulting impact upon the vital-physical self, bring about attitudes with resultant behavior actions. Psycho-analysts endeavor to integrate an individual through revealing to him how to recognize the conflicts within himself and how so to handle these energies and forces from which the conflicts spring that he can become a harmonious integrated whole.

Esoteric teaching, however, presents an effective method of reaching unity and harmony within oneself through what is known as the *psychology of the soul* without the need of consulting a psycho-analyst. Utilizing this method, the individual can do for himself what the psycho-analyst seeks to accomplish through treatment.

The terms *discrimination*, *dispassion* and *detachment* are descriptive of those who have achieved some measure of integration and are establishing fusion of their own energies of mind, feeling and

vitality in ever more inclusive measure. In achieving this increasingly unified relationship, the *mind* is the tool. First, it is through a growing self-awareness of oneself as an assortment of unrelated energies, plus subsequent mind control, that the personal self is integrated into a purposeful self-directed unit, for the soul *can* use the mind (once it is controlled) to recognize and handle one's own energies.

It is through meditation—the conscious and willed effort to bring down energy from the soul, plus the constant endeavor to put into practice whatever light the soul throws on one's daily livingness, that the qualities of discrimination, dispassion and detachment are achieved.

Discrimination is descriptive of the quality of mind which brings about the desired result, for it *is* desired, once the individual is aware that he is but an aggregate of energies (capable of direction), functioning in an ocean of energy into which he must fit harmoniously for the larger purpose governing universal life. Discrimination involves observation, analysis, recognition and selective decision. It is the power to choose, once a thing has been seen for what it is. And this recognition occurs with respect to inner energies impinging on one's consciousness, as well as to those coming from one's environment.

A glance at the field in which discrimination operates immediately reveals dualities between which a choice must be made: between reality and unreality, truth and falsehood, energy and force, personality and soul, soul and spirit, oneself and other selves.

Through a growing ability to observe, recognize and choose one develops the power to make increasingly *subtle* distinctions, of which a recognition of one's own motives for action might be one. The power to discriminate thus enables one to penetrate into the higher areas of soul and spirit with a growing ability to handle the energies of these higher levels and to use them in fitting oneself into ever more inclusive relationships.

But control and right use of one's emotional nature must parallel discriminative mental achievement. The term *dispassion*, applicable here, connotes not only control of the feeling quality of one's self but also non-sensitivity to it and non-identification with it. One possessing this skill is not carried away by feeling; he is serene, tranquil, cool, collected, composed, unruffled by anything that may occur.

He consciously refers all such energy-impacts (both inner and outer) to his discriminating mental nature, and so decides how to handle all events and circumstances. Then, in full awareness, he qualifies his decided action with the proper feeling required for the harmonizing of the conflicting energies that may be involved.

Dispassion brings about a true sense of unity with others and leads to a harmonious, peaceful association with them. It frees the one practicing it from the law of cause and effect in any action performed by him *selflessly* on behalf of others, since what he does is done with complete freedom from personality desire.

Since energy operates from above downwards, achieved dispassion and discrimination serve to control the forces of the physical self according to the individual's will. The individual becomes what he chooses to be. When that choice is directed and illumined by evoked soul-energies, then discriminative decision leads him to utilize his unified energies in service to his fellow-men.

Acquired discrimination and dispassion lead to *detachment*. Detachment is a divine indifference—a freedom from the reactions of the energies of mind and feeling or even a freedom from the reactions of a fully integrated yet still self-centered personality. Freedom from *mental* control manifests in a refusal to live in one's own thought world and the ability to enter the human thought stream of ideas. Freedom from *emotional* control manifests as the ability to isolate oneself from any sensory impression at will.

As the power of detachment from personality reactions grows, and identification with one's own energy aspects (mind and feeling) ceases, consciousness is maintained at ever higher levels: first, on soul levels, indicating a recognized relation with all other souls who, together make up the Kingdom of God. Later, consciousness can reach a still higher level of awareness, being capable of discriminating spiritual energies and working with them in a manner that brings about complete identification with Universal Life.

To sum up: *Discrimination* is achieved through a focussed mental attitude illumined through evoked soul energies. *Dispassion* is achieved through the analytical use of the mind in the focussing of the individual in his mental nature. *Detachment* is achieved through an attitude of persistent observation, enabling one to recognize the energies which lie within himself, those that impinge

from the environment and those evoked from higher spiritual levels of soul and spirit within his *whole* self and from higher spiritual Sources operating for and within the Universal Life.



Creativeness—

A Function of Life

By

Frances E. Sparkes

The theme of creativeness is always a stimulating one, for it is the function of life itself. In order to create, one must have aspiration—must see the vision and strive towards it. It implies experiment with the energies and forces at the disposal of the individual. It also implies *conscious direction* of those energies and forces. It has been said that “creative living is willed and purposeful activity.” The object is to express through form the particular purpose, or inner urge, which demands our creative activity.

We can only create successfully when we act as aligned and integrated individuals; when we work from a point of tension. To do this, it becomes necessary to function from some central point, determined by the particular plane of manifestation upon which our creation is to be built. If our purpose is to create a material object, then we shall use our hands for the building of it, and our attention will be focussed at the physical level.

If the purpose is a work of art, or is in the realm of literature, the point of tension will vary accordingly. If, however, our purpose is spiritual creativeness; if we desire to become exponents of creative living, as disciples, then we must learn to function from the Heart, which is the true centre of life and activity. The “loving central Life” abides in the heart and if, therefore, our creative urge springs from that potent source, beauty of expression and radiant power are assured, so that we become focal points of Light and Love—living manifestations of beauty, truth and goodness. Thus can we truly serve our day and generation.

When we can “stand in spiritual being”, using the Heart as the point of tension, we shall become increasingly aware of our oneness with the creative activity of the New Group of World Servers, and will look for, and recognise, this creative activity working out

through many channels in the world today. We shall learn to ignore personality faults, our own and others, as well as national and inter-national differences, in the conscious realisation of the underlying group work which is manifesting everywhere in outer events and happenings at the present time. The outstanding quality of the heart is inclusiveness, and to those who have eyes to see, individuals, groups and nations are slowly and painfully, but surely, moving forward towards the goal of human brotherhood. The Plan is being restored on earth, in order that the Purpose might be expressed through the Form of humanity, and this is a living example on a planetary scale of Divine Creativeness.

At the Full of the Moon

Editorial

How deeply, and how one-pointedly, and with how much growth, do we implement the group meditations at the Full of the Moon? When, to an enquiring friend, we say: "I am going to a full moon meditation", we are apt to be met by a bewildered look, with an underlying impression that one is thought a bit queer. Is it not so? We say very glibly that at that time the energy of the sun is transmitted, or rather reflected, to the earth with full power by the moon. We know that the tides of the sea and the ebb and flow of a woman's bloodstream, conception, and some think the planting of seeds in the vegetable kingdom, are all affected by this increased reception of energy.

But what energy? Looking deeper we find that it is the specific energy of the zodiacal sign in which the sun finds itself at that time, which the sun transmits, and that these are much greater than that of our little sun—though in that sun we earthlings do indeed "live and move and have our being." Should we not then, focus exclusively on these energies that we may go out and transmit them into the lives we contact?

Even as a child in my early teens, after confirmation, I came away from communion services thinking: "Did we really commune? If we did, surely we would go out and show it more. Is it just a loving gesture, remembering Him at the Last Supper? Do we stop with the symbol of bread and wine, and fail to transmute them into nourishment and inspiration for our fellow men? I am still haunted by this thought after full moon meditations.

For example: In the great sign of Gemini, which we are told controls esoterically the heart of our solar system, the three keynotes are fluidity, recognition of duality and soul contact; a trinity of qualities to invoke and endeavour to go forth and express in every contact of life. To rejoice as the lesser brother, the personality, wanes and the immortal brother grows; to see in the opposites we meet, not a tug of war, but the poles between which sparks can fly. "Conceive of Spirit as relatedness . . . as the light shining between all opposites that have come to face each other in understanding and in peace." (*Rudhyar, Gifts of the Spirit.*)

We have three major sources for inspiration on these themes: *Esoteric Astrology*, *The Gifts of the Spirit*, and the *Hercules Saga*. Should we not forget all paraphrasing of general teachings, and endeavour to plumb these spiritual depths and their application to life individually, after having invoked them in group formation? Should not these be the foci of our meditation? Too much astrological detail is not necessary—the qualities demand our whole endeavour.

Only one more example: Consider the test in Aries, sign of the mind, the test being to control the horses of the mind—symbolized by the Man-Eating brood mares of Diomedes. It is the sign of beginnings, the urge to begin to take form then to create, and the urge to resurrection (from the form). Do we really *know* that thought has power, do we act as though we believed it? On the other side of the veil where souls are one, all thoughts are known it is said. Are we ready for that? We may have a fair control over our words and actions—but our thoughts? We may repress criticism, resentment, possessiveness—but unless they are assimilated, and our thoughts are not tinged by them, we have not conquered in Aries. Just this one facet of this labour is sufficient to claim our whole endeavour.

As to symbology in meditation what awakes the imagination of one may leave another perfectly cold. These should not be dictated, but one possibility seems to the writer especially satisfying. Visualize a blue pool of water reflecting the sun directly overhead. A pool that is land-bound becomes stagnant and noisome. But this is a pool of thought and aspiration, fed by deep springs of living waters, and overflowing into the River of Life, rushing swiftly to the sea and refreshing the banks it passes. In this pool of group thought, of love of Humanity, we submerge our personalities and hold the mind to be purified by the rays of the Sun. It is a fact that by

swiftness of motion a stream purifies itself, deposits all undesirable material. No longer shall "our senses make a playground of our minds", our thoughts shall go out only to create according to the Will, to "resurrect", raise up and sustain those who are sinking in some quicksand of illusion.

All this had been gestating in the mind so long that it insisted on being born. Perhaps it is only an exposé of the writer's ineptitude in group meditation. Perhaps others do not share this feeling of "It is good but not good enough—not powerful enough, not adequate to the special opportunity". It is only offered for consideration. When Socrates was serenely awaiting the hemlock and pouring out to his sorrowing friends the best he had, he said this: "I will give you my own experience; and if anything which I say is likely to avail towards the solution of your difficulty you may make use of it." *Verbum sap.*

Anne Pierce

It is only by the sheer giving of ourselves to a great human cause, sweeping our lives to majestic arcs of self-donations to life, that we live at all. If the worths of living lie anywhere else, they are not in evidence to the seers and sages who envision more distant goals and grasp wholes of reality which the rest of us as yet are too sightless to behold. That which is not self-donated, but held as a miser his hoard, is out of the arterial flow that *is* life itself. This is the whole tragedy of the undonated life. . . . Life is movement — this at least we can predicate of what life is, or rather what life does. Only that which passes into movement and the flow of things partakes of the sacramental nature of life itself. . . . The life shared through the sacramental dispensation of itself is "the body broken, the blood shed for you". . . . the cosmic purpose in this heavenly spectacle of the Christ-donated life can be briefly stated just that way. It is to beget the unshakable conviction through a visual, flesh-and-blood demonstration that the Promethean soul of man can be unbound, and scale the dizzy heights to bring down the celestial fire from heaven. Maybe somewhere on the climb the head must be bloody if unbowed that the soul may find the power of levitation to the stars!

E. M. Cosgrove

"The High Walk of Discipleship"

The Keystone of the Arch

Examination of the form as it may be seen in ancient structures reveals the fact that no binding substance, such as mortar, was used by the builders. And yet through millennia of time these massive stone arches have stood firm and undisturbed.

Further examination reveals a precise shaping of each individual stone in relation to the height of the two supporting pillars and the distance between them. It is plain to be seen that the builder worked according to a plan which he understood and utilized.

Then as in a flash of illumination, the observer sees that a "binder" had been used, invisible to the eye, but of the most potent and lasting nature. It is nothing more nor less than the force of gravitation. This force when specialized by the exact shaping of the keystone of the arch and its properly timed placing as the central stone of the arch had linked the many separated segments into one balanced unit, indissolubly held by the force of gravitation.

Likening the Christ Principle (and thinking in terms of energy) to the keystone of the arch, we see that as Christ consciousness becomes a living actuality in human awareness, the Spirit-Power balances "the pairs of opposites" and links through rightly shaped relationships all that had been of the nature of separateness. Veritably a new man stands forth. Love-Wisdom operating as the Law of Synthesis holds him intact, indestructible within the ONE, and capable of sustaining the weight of duty according to the Plan of the Great Architect.

Gail Dunnell

Let Our Life be a Prayer

Let our life be a prayer of love:
A prayer of joy, a prayer of peace:
Let it be a humble prayer of thanks
And gratitude to God. . . .
Let us praise the Lord
For giving us Light and Liberty.
Let us pray Him to give us the courage
And strength to protect and to defend
This freedom for all humanity.

Let our life be an inspired prayer
That will reveal to us the vision of Truth,
And give us the power to understand
And serve one another, and share
With justice the fruits of the earth.

Let our life be a continuous prayer of faith
In the Divine guidance and grace of the Soul.
Let our day be a prayer in service,
And our night a prayer of rest and of peace.
Let our life be a fervent prayer to the Almighty Lord
To dispel for ever the dark forces of evil
From the world. Let us in prayer find our God.

Joseph Nicolosi